

INDIAN DANCE-MASKS FROM BRITISH COLUMBIA
COAST TRIBES

HOW THE LIGHT CAME TO KITAMAAT

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Sydenham St. United Church

HOW THE LIGHT CAME TO KITAMAAT

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WITH ADDITIONS BY THE
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How the Light Came to Kitamaat



IN the fall of 1876 Wahuksgum-alayou, a Kitamaat Indian, went south to Victoria (about 500 miles) with furs, which he intended to exchange for whiskey and blankets. Happily the purpose of his trip was changed.

The First
Convert

While in Victoria he heard the story of the Cross from the lips of the Rev. William Pollard. This was the medicine of the Great Spirit for which his restless heart had long been anxious—medicine which gave him the calm of utter peace. Following the strong impulse of a heart full of newly-conceived love, and eager to repeat the good news to his people, he

**Destructive
Opposition**

returned to Kitamaat without delay. Instead of a cargo of whiskey in his canoe, he carried God's letter, a flag (the British ensign), and a letter signed by Mr. Pollard, stating that Wahuksgumalayu had become a Christian.

Meanwhile, Mr. Crosby, with a party of Tsimpsean Indians, visited Kitamaat and spent some days there, teaching and preaching. During this time, the wild dance-men came from the woods at midnight, and climbing to the top of the old houses, threw the cedar boards about and made a dreadful noise. One of the chiefs prevented them from reaching the roof of the house where the mission party were.

¶ The Council had already promised the missionary that they would hereafter observe the Sabbath in Kitamaat. On Sunday morning the missionaries had an early prayer-meeting, at which a number of children and young people were present, preaching at eleven, Sunday School at two, and an evening service. The young men of the party rang a handbell for each of the ser-

vices. While the bell was being rung for the evening service, a wild man broke out of the house where he was kept, and rushed, almost nude, through the village, yelling frightfully. The congregation of young people and children who had gathered began to scatter as he came towards them. The missionary rolled up his sleeves, stopped the ringing of the bell, stood at the door ready to knock the wild man down, and told him to come on if he dared. The wild man went quietly on and the service was continued.

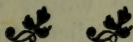
**A Brave
Man**

On arriving at Kitamaat, Wahuks-gumalayou told the people of Jesus' love. For a few days the savage feasts and wild dances were suspended in order to hear him, but when several were converted who declined to return to the dance-house, a council of the chiefs was called, and Wahuks-gumalayou was ordered to desist and return immediately to his dance, the Thigwalla. To this he objected, stating that the new way was better and that he had finished his old work; at which they became enraged and

Persecution persecution began. Sometimes the Christians were pelted with red-hot stones by the fire-dancers, at others they were bitten by one of the man-eaters. The cedar roof of the large Indian lodge they occupied was torn off. They were forsaken by their friends, and at last took refuge and held their services in a den at the back of a large house, the door of which was strongly barricaded to prevent the entrance of the infuriated dance-man.

The tribal Council again met, and Wahuksgumalayu and his associates were condemned to death for witchcraft. One of the leading chiefs passed sentence in this manner: taking in the palm of his hand a piece of dry cedar bark, he powdered it to a fine dust, then blew it away, saying, "Thus shall you, Wahuksgumalayu, and your family, and you, Wingohse, and your friends perish, and vanish from the earth, and your names shall not be handed down. You, Wahuksgumalayu, shall be the last to perish, and shall see all your friends pass before you. This is all I have to say."

Wahuksgumalayou answered the Council **Excommuni-**
respectfully, that while they knew the **cation**
chief's words were not idle threats, they
believed in the Great Father, who would
protect them. Open opposition ceased
for a time, but secretly their "doc-
tors" were at work with Indian
poison and witchcraft. One
after another the early
Christians died
mysteriously.



The First
Church



EARLY in the year 1877, Wahuksgumalayou built a small log church, and a few more joined him. In the spring of the same year, he went with two canoes filled with men and women (a hundred and forty miles to Simpson) to seek a teacher. First they called on Mr. Duncan, of Metlahkahtlah. Mr. Duncan, reading the note given by Mr. Pollard to Wahuksgumalayou, spoke words of encouragement and referred them to Mr. Crosby, of Port Simpson. They went, and were kindly received by Mr. Crosby, who promised to visit them again. He baptized Wahuksgumalayou "Charlie Amos," by which name he has been known ever since. Mr. Crosby visited Kitamaat again, and later, a Tsimpsean, George Edgar, went as a teacher, taking his wife and two children with him. Four strong young men were appointed Christian watchmen (policemen) by the

Hudson Bay factor of Port Simpson for the maintenance of order, also to keep peace between the Christians and heathen. The people were at home, and appeared glad to receive a teacher. Shortly after his arrival the people went to the upper village to make preparations for getting the oolachan or small fish. Mr. Crosby visited again, was kindly received by Mr. Edgar and the people at the camp up the river, and opened the little church. This was partly built of cedar slabs. Some children were baptized at that time.

The First
Teacher

During this season their faith was sorely tried. Some of those who went to Simpson fell away under persecution, but some were faithful. ¶ Mrs. George Edgar, who, with her husband, lived with Charlie Amos and his wife, told the following incident: One day the wild dancers went into the house. Charlie and his wife tried to stop them, but the men were too strong for them. One of those who ate dead bodies went to where Magnus, the baby, was in his hanging bed, asleep, and tried to get the

Dangers

boy and eat him alive, but Mrs Edgar was young and strong, and by the help of God she was too quick for him. She caught the boy in time and held him to her breast. The wild man then went to Charlie's little baby and tried to get her, but Charlie's wife took hold of the man's hair, which was very long, and knocked him down. There were fifty or sixty people in the house, and a fight ensued for about half an hour, some on one side and some on the other.

During the whole fishing season the Christians were persecuted, but they were not intimidated, and after that they had rest for awhile. Chief Jessea promised protection to the teacher and his wife. Mr. Edgar remained for two years and was succeeded by Chief Dudoward and other Tsimpseans, who taught for a short time. The work went on, sometimes amidst great opposition, and for a time they were without a teacher, the infant church being left with only visits from the missionary at Simpson.

The Second
Church and
the First
Mission
House

The young people who had joined the mission gave of their poverty to help build a new church in Kitamaat village. Mr. Crosby, with a white man as carpenter, and a schooner load of lumber and material to begin building, proceeded to Kitamaat. Some of the lumber had also to be taken in canoes 140 miles. The foundation was laid on the ground where Wahuksgumalayu's log church had stood. This first building served as church and school house for many years. A small house with two rooms was built as the first mission house, to which Charlie Amos added a lean-to kitchen made of cedar slabs. He was always ready to help in any good work.

Now Mr. Crosby was looking around for a missionary or teacher for Kitamaat, as he had just returned from a visit there, and had baptized some adults, as well as children, and married several couples, and the Christians felt that they must now have a teacher to stay with them.

One day, as the missionaries at Port Simpson talked about the work and

Miss
Lawrence

the needs of Kitamaat, and had heard from the Mission Rooms that no teacher could be got, Miss Lawrence, then teacher at Simpson, said, "If you will find a teacher for here, Mr. Crosby, I'll go to Kitamaat." Soon after this a large canoe load arrived from Kitamaat, asking for a teacher or missionary to be sent to them, as they were like sheep without a shepherd. Miss Lawrence left with the Indians for Kitamaat, 140 miles from any white people. The devotion and success of this consecrated woman, the trials she met with among those poor, dark people, no one will ever know. After a time Patrick Russ, a native of Simpson, and his wife Josephine, one of the girls of the Crosby Home, were sent to help Miss Lawrence, as her health was failing. After about two years she had to leave, but not till nearly all the heathen of Kitamaat, and some from Kitlope, seventy miles away, had been brought under the influence of the gospel. The people will never forget the faith and courage of this devoted woman. Miss

Lawrence was followed by George Rob- The Third
ertson, and then by Mr. Anderson. Church

The present church was built in later years by carpenters from Simpson, the people subscribing liberally. The Missionary Society helped to complete it.

The old church was used as a school-house till Mr. Raley used it partly as a home at the beginning of his work.



**Moral
Conditions
at Kitamaat**



WHEN in the year 1893 Mr. Raley went to Kitamaat, the needs of the children immediately aroused his sympathies, for he found them requiring help of a very practical character in order that they might be saved, physically, mentally and morally.

All along the Coast the Indians were dying out. Whiskey and immorality were largely responsible for the rapid decrease of these tribes. As soon as the girls attained the age of twelve or fourteen years they were taken by their parents to Victoria or one of the cities of the Sound and sold to a life of shame. If these girls could have been gathered into Homes and saved from such degrading slavery, the tribes would probably have increased. On account of the roving habits of the people, necessitated by hunting, fishing and canoe-making, at a time of the year when the thermometer sometimes registered below

zero, little children were constantly sacrificed. The weak, becoming chilled by exposure to the raw winds, died. A Home
Needed

Hitherto the Kitamaats had come into contact with the civilized world but little. It is almost an assured fact that the Kitamaat Valley is about to be settled by a white population. In order to enable the missionaries to cope with the changed circumstances pertaining to civilization, more attention than ever must be paid to the mental and industrial training of boys and girls. Such training can only be given by means of a Home.

There was also another reason which prompted Mr. Raley to undertake the Home work. When he looked into the Indian houses he found all the members of one, two, three, four and five families living together in a filthy dwelling, a single room, where all ages and both sexes slept, ate and dwelt together. With lessons of human wickedness ever before their eyes, is it any wonder that the children, left under such conditions, were morally corrupt?

**A Beginning
and a
Missionary**

Mr. Raley felt that if the future of the people was to be Christian, he must remove the children from such demoralizing surroundings into Homes where they would be under the constant influence of Christian teachers. To meet this need at Kitamaat the Girls' Home was started, at first in a very humble way. How to establish a Home with no means was a very hard question to solve, but the saying, "Where there's a will there's a way" proved true in this case. Mr. Raley called a meeting of the people, who said they wanted their children to learn the "True Way" and become wise and good. They lent him some boards, and together put up a small room. Little by little additions were made until I (Miss Long) went, in 1896, when there was a building of four rooms—kitchen, girls' living-room, store-room, and one room for Mr. Anderson, who was school-teacher.

The girls slept in two small, unfinished rooms at the mission house, which were so small that bunks had to be put up to

accommodate them. Even though snow came through the rafters, one little girl thought the bed was so nice, that she could not sleep at first, she was so happy. The living-room was quite pleasant in the morning when the sun was shining, but when it rained, which was very often, streams of water ran all over the floor, and I had to keep two or three little girls mopping it up. The kitchen was large, but very rough; just one thickness of boards, which had shrunk so much that they were nearly a quarter of an inch apart. We really suffered with cold the first two winters, but even then the girls were much more comfortable than they would have been in their own homes. This would not be the case now, as their old houses have given place to nicely built frame ones.

The First Home

It was impossible to teach the girls very much about housekeeping in such a building, but I did my best, always hoping for a better time. The better time came; Mr. Raley received a grant from the Woman's Missionary in the fall of

**The Second
Home**

1897 for a new building, which was started at once. The Indians, with the help of Mr. Raley and Mr. Anderson, put up the building. At first the Home consisted of teacher's room, sewing-room, one large dormitory, kitchen and store-room. The next year an addition was made, and now we have a very comfortable Home, large enough to accommodate thirty girls, with three teachers' rooms, sewing-room, dining-room, play-room, three dormitories, clothes-room, two store-rooms, kitchen, pantry and wood-shed.

At the meeting of the Board of Managers, held in Hamilton, October, 1899, the Woman's Missionary Society decided to take over the Home, and thus relieve Mr. Raley of much responsibility. This does not mean that he withdraws any of his sympathy or interest, for he is always ready to use his influence with both people and children, and help us in every way.

In July, 1900, the Woman's Missionary Society sent Miss Jackson to my as-

sistance. I cannot begin to tell what it meant to me to have an associate worker, and Miss Jackson has proved very faithful and successful. **The Second Missionary**

Since we have had a suitable Home and two workers we have been able to accomplish more. We teach the girls to be good housekeepers, to make bread and cook their native foods properly, and we find that the girls teach their parents, so that many of the women in the village make good bread now.





PERHAPS a few words about their foods would be interesting. We use native food in the Home as much as possible, the parents donating it. In cooking the oolachan grease is always used. This is a trial to the teachers, as the odor is dreadful, but we find that the children need it. When at times we have been short of this article of food they have not been so healthy. The parents supply salmon, which they get in the fall of the year, and after drying pack it away for the winter. ¶ One day the people were drying some near the river at the end of the village, so, hearing that they were going to cook some in the old-fashioned way, we went to see them. They get a lot of big stones, build a fire to make them red-hot, put on the salmon, cover it up with grass and leave a hole in the centre into which they pour water, which boils on the stones and cooks the

salmon. ¶ In the spring we get **Native Foods** herrings and fish eggs, which the girls gather from the beach. This is a very busy time for all. The last time we gathered them we were on the beach by half-past six in the morning. In some places the beach was quite covered with herrings, still living, which the out-going tide had left. There was great excitement in gathering them at first, but before we had the needed quantity brought to the Home all were tired out. We had to hang about five thousand up to dry.

The next excitement is the coming of the oolachan, which the people supply, as they are caught in the river, in large quantities. The amount donated to the Home is about six large barrels full. These fish have all to be well washed, put on sticks and hung up to dry.

From early spring until late in the fall there is always something to get out of doors. First, clicksam, a root they are very fond of. When cooked it tastes something like sweet potato. To get it

Native Foods we have to go along the beach until we come to a place where there is earth, sometimes under large stones or beside logs that have floated in with the tide.

¶ After that we get skinstick, for which we have to go into the forest. Three large trees are chopped down, and the girls peel off the bark and scrape it. They get only enough for one meal from the three trees.

¶ Next comes the berry season, which is looked forward to by all, and though some steep climbing has to be done to get the berries, this is a pleasure of which they never tire.

We preserve from two hundred
to two hundred and fifty
pounds during the
season.





HAVE often been asked if we Aim of the
Home
train the girls for any special
work, and what they do after
they leave the Home. Our
first aim is the development
of Christian character. So
often in their homes from
infancy they are taught to say
what is not true, so we
have to impress upon them
how wrong it is to tell lies and to
take little things that do not belong
to them. At first I had a great deal
of trouble over these two sins, but I
am glad to say that they are learning
the difference between right and wrong.

Our next aim is to educate
them to be useful and industrious.
When the girls leave the Home they
marry. Kitamaat is an isolated village,
and as there are more men than women
the girls are "spoken for" at an early
age, but we try to keep them in the
Home until they are eighteen, as we think

Results that is quite young enough for them to marry.

We are often asked whether the girls return to their old ways when they leave the Home. It is a law in Kitamaat that a newly-married couple shall live with the wife's parents for two years after they are married, and when one enters a house in the village one can generally tell whether a girl who has been brought up in the Home lives there by the tidy look of things. I have been so pleased with the healthy, well-kept appearance of their babies. The women of the village wrap theirs in a blanket, and bind them to a board, which they put on a bed or stand up in a corner. The girls who have been in the Home dress theirs quite nicely in shaker flannel.

Every year we have an exhibition of the children's work, which is looked forward to by the girls as one of the events of the year. They work hard for it, and do their work well. Last year we had sewing, dressmaking, boys' suits, knitting, crochet work, cooking and ironing.

The parents appreciate these exhibitions, and are always pleased with the improvement their own children make. We also find that they copy the things they see, and there is a great difference between the dress of the women and children today and that of a few years ago.

The girls sing well. Twice a year we give entertainments, consisting of motion songs, quartettes, duets, solos, calisthenics, flag drills, etc. Every Saturday evening we have a little meeting with the girls in the Home which they enjoy very much, and it is an opportunity to give them a very plain talk. Sometimes we are almost surprised to find how well they understand what we say to them. We encourage them to help. One will choose the hymns and another read a portion of Scripture.

In many of the girls we can see a steady growth in Christian character. When once they embrace the teachings of the Word of God they are sincere. They enjoy studying the Bible and catechism. Last year they learned to repeat

**A Third
and a Better
Home**

for examination the twelfth chapter of Romans, and could answer any question on the first part of the Catechism. At one Christmas season I gave the large girls a copy of the Catechism and a little book with the Golden Texts for the year. They took great care of them, and said they loved them very much.

NOTE: On May 20th, 1906, the Home was totally destroyed by fire. The earnest prayer and desire of the missionaries and Christian Indians for a Home for the boys is now to be accomplished, as the General Society and the Woman's Missionary Society are uniting in providing a Home for both boys and girls —which will be under the management of the Woman's Missionary Society.



